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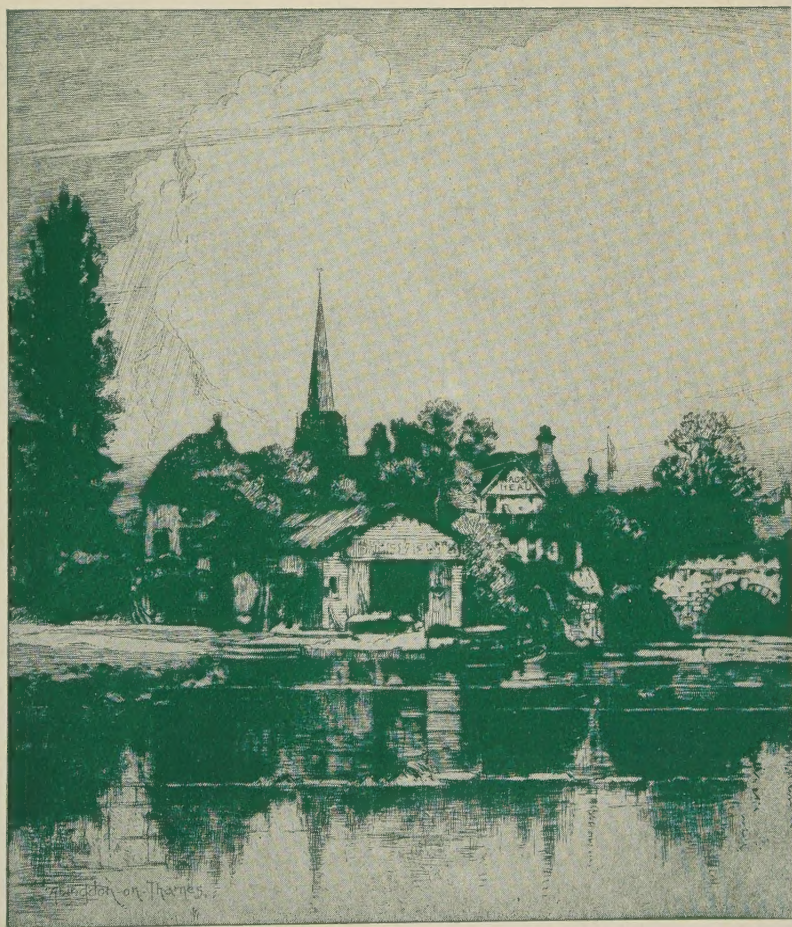
and HOMILETIC REVIEW

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The EXPOSITOR

and

HOMILETIC REVIEW

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PREACHING TWO SERMONS AT THE SAME TIME

ELDRIDGE B. HATCHER

LORD PETERBOROUGH was a skeptic and Fenelon was one of the most eminent saints of his day. Lord Peterborough was compelled to be a roommate with Fenelon one night at a hotel and we read that the former "in the morning rushed away saying, 'If I stay another night with that man I shall be a Christian in spite of myself.'" Someone else said of him, "his manners were full of grace, his voice full of love, and his face full of glory." We are not told what words Fenelon spoke to his companion that night. Whatever they were we may be sure that they carried a noble message. But the most powerful message which Fenelon gave his companion, and which almost conquered him, was the Christ-Spirit which the man saw shining in the face and personality of Fenelon.

It is enough to send everyone of us preachers down into the dust, in awe and trembling, as we realize that, as we are standing in the pulpit preaching, a far more compelling message is going forth from the kind of being our listeners see in us and know us to be. Emerson said, "I have read that those who listened to Lord Chatham felt that there was something finer in the man than anything which he said." That "something" is the message. This fact is enough to appal the most stout-hearted Christian speaker, and we wonder what theological seminaries are telling their young preachers that what they are is going to preach more powerfully than the mere words that go from their lips.

Are our seminaries showing our young preachers how they can have built within them rich, Christ-like characters? Go ahead, dig into your commentaries and Bible dictionaries and also into your texts, and work up your analytical outlines. Fashion your exordiums and your perorations. But what about that other message that the congregation is apt to attend to even more absorbingly than to your words—

the message of your own Spirit-filled, or non-Spirit-filled, self. Suppose one message contradicts the other, or that one fails to reinforce the other!

"What we need is men and women who will show us how to live," said Kagawa, during his visit in this country. He was talking about the need of Japan. And then he added, "preaching is important, but not everything . . . I know the radiant character of some of these Christians (in Japan) and they are angels."

Dr. Frank H. Leavett, in writing about Dr. Stanley Jones said, "I looked into the face of Stanley Jones and saw there an expression of spiritual listening which could only have been the result of long hours of prayer. One felt that he was continually getting the words of God and was dominated by Him." Happy that audience who have the privilege week by week of seeing Christianity shining in the human personality there in their pulpit.

Every preacher faces the question, "How can my character and life speak most powerfully?" A specific spiritual equipment seems to be demanded. Christ demanded it of the twelve Apostles and forbade them to go one step until they were thus spiritually equipped by the infilling of the Holy Spirit. They received this spiritual "endowment" and then went forth and "turned the world upside down." When Peter and John spoke before the Jewish Council, it was not the truth they uttered that startled the Judges, but it was their "boldness" which indicated to their listeners that "they had been with Jesus." Their spirit-filled personality was speaking while their words were also carrying a message.

Isaiah was prepared for his great work by catching sight of God's holiness and glory and, as a result, being flung into the dust crying, "Woe is me. I am undone and unclean." Then, then, and only then he was forgiven and

cleansed and given the call, "Whom shall I send" and was able to answer, "Here am I, send me."

Job received his double blessing when he, too, went down into self-despairing penitence, down to his "extremity," where was God's opportunity for him, as he exclaimed, "I abhor myself and repent in dust and ashes;" and Paul seems to indicate that he lived continuously

down in that low extremity level. He said, "I die daily." He made his absolute surrender fresh every day and with a broken and contrite heart he yielded at every step to the indwelling Spirit and thereby was enabled to say, "I live yet not, but Christ liveth in me." Ah, he was equipped for delivering that powerful message which a Spirit-filled personality can always deliver.

GENERAL READING FOR MINISTERS

C. A. MUTCH

BEFORE one can impart knowledge he must be in possession of it himself. No real, vital truth can come out of a mental vacuum. Knowledge bears the same relation to the minister and his work that capital does to any business enterprise. In either case, if the capital is inadequate failure is inevitable.

It is not enough that a minister shall have gathered a fund of knowledge and his mind trained to use it properly before he takes up the active work of the ministry, but he must add to that sum daily, if he would not suffer intellectual bankruptcy. If the minister would command and hold the respect of his parishioners he must not only keep in advance of them spiritually, but intellectually as well. We have no authority for believing that God will impart knowledge necessary to the minister, who makes no effort to acquire it himself. The road to success in the ministry as in every other calling, is difficult, and the end can be reached only by dint of painstaking effort plus the grace of God. The necessity is upon him that he be a hard student always and an intelligent observer of those things that shall minister to his efficiency as a servant of God.

One should read not only to discover what others have said concerning those matters that are of interest to us, or to confirm our own opinion, but to develop our own minds, to give us a clearer conception of the truths with which we have to deal, to enable us to discover the golden nuggets that have hitherto escaped us, to help us to discriminate between what is true and what is false, to dig deeper into the mine of inexhaustible truth, and then make that which we have discovered pass through the alembic of our own minds—it is then we can speak with authority.

The preacher should bear in mind that the truths which are being taught are old, and in

every congregation there are those who have heard the same truths we teach today, for forty or more years. These truths need to be cast into new forms and made to apply to present conditions. It is difficult to preach to our congregations on the themes so essential to right living with interest and edification, and with which they are familiar. If, however, we are able to preach these old Gospel truths in an original way, clothing them in new forms, they come to us and to our hearers with a force which accompanies the truths we hear for the first time. It is then that we speak with authority. There are few things so helpful to originality as good books judiciously selected and their contents properly assimilated.

Earnest study and careful reading keep down self-conceit, since it enables one to see how little he knows of the vast realms of truth that lie beyond him, and also that good books are great aids in developing originality in expressing the few truths with which one is relatively familiar.

One should have the ability to make the truth clear and simple. We never tire reading the sermons of great preachers; they are so lucid and intelligible, one of the chief charms is in their simplicity; one is never in doubt as to what they mean. The most profound thought can be expressed in simple language and is one of the marks of the truly educated man. It is said that Bourdaloue, the great French preacher, was the most learned man France had ever produced, yet when he preached in the village churches the people were astonished at his simplicity. The simplicity of our Lord's teaching is marvelous; though He dealt with the most profound subjects that can possibly engage the mind of man. Most of His epoch making truths are stated in monosyllables.

Reading, it is said, makes a full man. Of all men the preacher must keep himself full to the brim with the truth so vital to himself and to those to whom he ministers. Someone has said that a modern university is a collection of good books. If that is true then none need complain of the lack of material, books are cheap and libraries are numerous and open to all. The preacher must not only grasp the truth and hold it firmly, but he must be able to see through it from every angle and by the medium of the spoken language convey his mental vision of it to the understanding of his hearers

so that they may see what he sees and as he sees it. To do that requires no little learning.

In extreme old age Michelangelo braved the cold and snow of winter to study afresh the line of the Coliseum at Rome. When expostulated with replied: "Still Learning." That should be the motto of every preacher. If the minister of the Gospel keeps his mind vigorous, other things being equal, by a systematic course of study and reading there is little fear that he will be unduly criticised at forty, ostracized at fifty, and oslerized at sixty.—*From "The Religious Telescope," July 3, 1937.*

THY TOUCH: THY WORD

HERBERT MARSH

IT was a glorious evening, the sun was setting like a ball of fire as my friend and I, a former purser, walked down the highway, breathing deeply the evening air. Suddenly he burst into song:

"At even' e'er the sun was set,
The sick, O Lord, around Thee lay,
Oh with what divers pains they met,
Oh with what joy they went away.

Thy touch has still its ancient power
No word from Thee can fruitless fall,"

At which point my mind ran away from the hymn in interrogations.

"Thy touch has still its ancient power." Is it as potent in this century as in the first century?

"No word from thee can fruitless fall." Does the word still possess germinating power?

Perhaps these questions came to my mind because I had just returned from a state conference of ministers. It was a bewildered group. Some wondered why lives in their charges were not changed by their sermons and church programs. One minister said, "As a group we have boasted about our liberal theology, but it has petered out. We don't seem to have any certainty in our message. We have had our day. The fundamentalist, whose theology we abhor, seems to have things happen—men and women get converted.

Another said, "We must carry on a program of religious education, beginning as early and with the same strictness as Lutherans and Catholics." Another said, "We need a new technique in handling our adults. The chil-

dren aren't to blame, the adults are at fault. We ought to get a worthwhile book of devotions and place it by the side of the Bible like the Christian Scientists have placed 'Science and Health.' To my mind the old revivals have gone forever, and I believe this method will save our churches."

These statements show their bewilderment, and the statement from the year book shows very little increase in church membership due to conversions or accessions. What is the matter?

First, let us start with the preacher. Very well do I remember my examiner writing his criticism of a sermon on the back thereof. This is what he wrote: "The sermon has a good introduction; its parts are well-balanced; its conclusion is fine. But may I remind you that preaching is not so much presenting a truth as it is persuading a person."

Nearly every minister in the state conference which I visited was guilty of that very thing. He read his sermon. It was finely written; but it was just presenting truth, there was no persuasion in the message. We have nothing against the expression of the Christian message in beautiful language. Dr. Lynn Harold Hough told his students to express their theology in the language of literature. No one wants to put down a good book.

When Samuel Chadwick became the pastor of the large Wesleyan Methodist Church in Leeds, England, he got sick of preaching and having no conversions. One evening he burned up all his sermons; and they were fine sermons, and decided that he would not merely be a good preacher but a soul-winning preach-

er. He learned the difference between Christmas tree sermons, with all their tinsel and decorations, and apple tree sermons, which gave fruit.

The trouble is the preacher has preached his fine sermons with the idea of having people say what a fine sermon it was, and he has lacked the expectancy of anybody giving themselves to God, either while or just after his preaching.

Second, the people. When some famous evangelist used to come to the city; or a well-known conference evangelist came to the town, these services were not only well-advertised; the music rounded into shape, but they were preceded by much prayer, plus this other thing. Everybody expected something to happen, preacher and people. But someone will say, as said the minister who suggested a book similar to Mary Eddy's "Health and Science," that these old methods won't do. Maybe so, but

look at the crowd of salesmen that meet at given points to get pep talks from star salesmen. Or look at the thousands that will attend a New Thought meeting. Crowd psychology works with these, why shouldn't it work in a church. The people have not faith, and therefore do not expect conversion through their regular minister. Therefore God can do no mighty work because of their unbelief. I am firmly convinced that God can use the ordinary minister as the means to bring about that extraordinary experience in the lives of men and women of the community. If people and preacher can be gripped by the last few lines of this old hymn, "thy touch has still its ancient power, no word from thee can fruitless fall," accessions to the church will be more numerous no matter who does the preaching or whatever technique is used.

So it's the abiding consciousness; thy touch thy word, that are potent.

65 YEARS OF PROGRESS

E. H. RESLER

Our church at Cedar Vale, Kansas, this year is observing its 65th Anniversary and as part of the plan we wanted a pageant which would serve to picture the things that had gone into the building of this church through the years. I could find nothing and sat down and wrote one to fit, and folks liked it so well that I am thinking probably The Expositor family might want it for use on similar occasions.

I have been receiving The Expositor for about twenty years, I think. Have had to drop a number of other papers but still hang on to The Expositor and I hope I can still be able to take it. Maybe we can get a crop this year it will begin to lift us out of debt and poverty.

THE SPIRIT OF THE CHURCH

(A Pageant of Symbolism)

Characters in order of their appearance:

Herald: A boy 10 or 12 years old. Costume—long dark green hose and very full trunks, yellow or orange blouse. Cloak of hip length of dark green lined with yellow or orange. Hat of dark green with side fastened up with a yellow feather. Props: Trumpet with banner on it.

Spirit of the Years: Mature man of deliberate speech. Costume—dark gray robe, with cowl, rope belt, sandals, long gray beard and hair. Make up for age. Props: None.

Truth: Young man of strong personality. Costume—black pulpit robe with white stole or tabs. Props: Open Bible.

Stewardship: Young woman of convincing manner. Costume—rich yellow robe. Props: Small basket of fruit, flowers, and a money bag.

Love: Young woman of pleasing personality. Costume—white robe of soft material with scarlet ribbon around neck, across chest, around back and tied in front around waist; wears scarlet head band, also. Props: Small cross to place on church spire.

Light: Young man or woman. Brisk speaker. Costume—modern dress. Props: Copy of Christian Advocate, S. S. Quarterly, and small Bible.

Joy: Young woman of pleasing personality. Costume—robe of light rose or yellow. Props: Methodist Hymnal.

Service: Mature woman who loves the church. Costume—modern dress. Props: Small bouquet, child in used dress.

Recreation: Athletic young man. Costume—sports costume. Props: Tennis racquet, volley ball and mask.

Loyalty: Older man who is loyal to the church. Costume—modern dress. Props: raincoat and umbrella, purse and gloves.

Zeal: Man or woman active in church work. Costume—modern dress. Props: Missionary paper.

Spirit of the Church: Small child able to speak well. Costume—white robe of light material made quite full. Props: Flashlight fixed for torch.

Stage Setting: At back of stage are two levels each about eight or ten inches higher than the other (a)—(b). At center stage nearer front is a small church (It is constructed of wall board and covered with brick or stone paper. It is suggested that the church be of the early American style, oblong with steeple at front with doors that open and center chimney. Windows should be cut at sides and covered with colored paper. The roof may be of paper roofing imitation shingle style. One side of the roof should be so it may be lifted back to enable the Spirit of the Years to deposit things in the "attic" as they are handed to him by the different characters. The church should be wired so as to contain two or more small bulbs (one at each end) and the switch placed on a back corner outside to be turned on at the

place indicated in the script. The church must be large enough to seat comfortably a small child on a small chair (3). At left front is a box (4) about same height as back level of stage on which the Herald stands.

The church is on the stage when the curtain is raised. All characters enter from right. Regular church choir may be in choir seats or in balcony at back or sides.

Herald: (Advances briskly to center front and blows bugle.) Listen, all ye people! I, the Herald of Vision, have been sent to herald the coming of spiritual vision to you.

Tonight ye shall see Truth enacted before you. Listen well. See clearly. Learn wisely that your church may fulfill its mission as a Church of the Lord Jesus Christ. (Steps aside and mounts on box at left front. Blows trumpet.) Behold, the Spirit of the Years cometh. Listen to his wisdom.

Spirit of the Years: (Enter deliberately. Pauses near church with long meditative look to far back of room.) I, the Spirit of the Years, give you from the riches of experience those things which make a church great. The hearts of men today are hungry to know where they may find security. The church has in every age had the Light for the life of man. It has at times grown dim and yet again it blazes high when men learn the secret.

A church becomes great only when its members catch the vision. Where there is no vision, the people cast off restraint.

Herald: (Blows trumpet.) Behold, Truth cometh.

Truth: "Ye shall know the truth, and the truth shall make you free." The truth that comes from God must be proclaimed fearlessly by every church in word and daily deed of life.

Our fathers by their fidelity to the Truth won men and women and youth for the Kingdom of God. Their convictions and standards of life were born of Truth and they have passed to us, riches which cannot be compared with earthly values.

The church today needs Truth. The church of tomorrow, if it is to be the Church of Jesus Christ, must have the Truth.

"Ye are the salt of the earth, but if the salt hath lost its saltiness, wherewith shall it be salted?"

Spirit of the Years: I give to the church of today the Holy Bible, the Word of Truth, as an essential for the future.

(Spirit of the Years takes Bible, and raising the roof of the small church, places it within. Truth takes place at center back on highest level.)

Spirit of the Years: (Speaks as he places Bible.) Yea, through the centuries the Truth of God remains undimmed. "Forever, O, Jehovah, Thy Word is settled in Heaven."

Herald: (Blows trumpet.) Behold, Christian Stewardship cometh with her message.

Stewardship: The church must accept the doctrine of Christian Stewardship of possessions, of personality, and of the gospel. "What hast thou, that thou hast not received?" "The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

Yea, even man's life itself came from God and returneth unto him.

Our abilities and talents we dare not hide or fail to use. God has entrusted them to us for use and he will call us to render an account of how and where we have used our talents. We are expected to use what we have and not what we wish we might have.

He has given to everyone a portion of material goods. His Holy Word reveals to us that of old, men have acknowledged their stewardship by a separated portion called the tithe.

"The tithe is the Lord's" but we are also to use the remainder in a Christian manner.

The church of today has received from the fathers of yester years the accumulated stewardship of personality, prayers and wealth. Our church today is rich in its inheritance and does not realize it. It must learn and accept its own stewardship obligation.

Spirit of the Years: take these and place them in the church, symbolizing the church's need for Christian Stewardship as essential for today and the years to come. (Takes place at right of Truth on second level.)

Spirit of the Years: Yea, the Tithe is the Lord's and steward must be found faithful.

Herald: (Blows bugle.) Make way, Love in purity and simplicity draweth nigh.

Love: The church must have love if she is to reach and win men. "If I speak with the tongues of men and of angels, but have not love, I am becoming as sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but

have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not, love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things, Love never faileth."

Spirit of the Years: put this cross on the church where it shall tell all of that love that brought salvation to mankind. The members of the church must have the cross deeply graven on their hearts if the church is to represent Jesus Christ to men. (Take places at left of Truth on second level.)

Spirit of the Years: Yea, love never faileth.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Herald: (Blows trumpet.) All ye dwellers in darkness, Light appeareth.

Light: The church must have not only the light Divine upon the Word of Truth and the way of life, but also must seek the best light of earnest Christian Scholarship. There must be the best prepared teachers available teaching in Sunday School. Her ministers must have thorough training for their momentous task. Her members must not only study the Word but must also know what the church is doing to carry the gospel to all men everywhere. The Psalmist long ago said:

"For with Thee is the fountain of life,
In thy light we see light."

In a civilization as complex as this of the modern day, the church needs all the light possible if she is to lead in making the world truly Christian. Jesus is truly the light of the world.

Spirit of the Years: put in the church a personal Bible to be read, this Christian Advocate to inform of Kingdom progress, the S. S. Quarterly to aid in teaching, all of which shall give light. (Takes place on first level at right.)

Spirit of the Years: (Takes things and places in church.) "In the beginning God spoke, Let there be light (here he turns on switch that lights church) And there was light.

Herald: (Blows trumpet.) Where is found Truth and Light, there is also Joy. Behold, Joy is here.

Joy: (Speaking prophetically.) "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Here without announcement the choir shall sing joyously No. 89, all vs. The attack should be well executed to be effective.)

Yes, the church must be a place of joy because it is made up of those who know the joy of the Lord in sins forgiven. The services of the church must be so filled with the Presence and Power of the Holy Spirit that those who come with their burdens and their sorrows will find Grace Divine to help them in their hour of deepest need.

The church of Jesus Christ has ever had a song of praise and of Joy. "The joy of the Lord is your strength." A singing church is a conquering church.

Spirit of the Years: place this Hymnal in the church and may it become a singing church down through the years. (Takes place on first level at L.)

Spirit of the Years: (Places Hymnal in church.) "Make a joyful sound unto the Lord, all ye people."

Herald: (Blows trumpet.) Behold, one of humble bearing and beautiful spirit. Christlike Service cometh!

Service: "Then shall the king say unto them on his right hand, Come be blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me; Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? Or athirst and gave thee to drink? And when saw we thee a stranger and took thee in, or naked and clothed thee? And when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, 'Verily I say unto thee, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'" (Pause.)

The church must be like her Lord and Master, seeking to help and to minister to bodies and broken lives as

(Continued on page 395)

The Editor's Columns

Stumped

IT was a three-day oasis in a desert of cares and concerns which parched the tongue and seared the soul. We had taken the car and driven from the cottage, nestled back in northern Michigan wilderness, to follow the meanderings of the woods-road which picked its way, uncertain, like a yellow butterfly going from one blossom to the next. Only our blossoms to visit were quiet surfaced ponds, tree rimmed, whose only movement came when some speckled beauty snapped a fly from the surface and left a tell-tale swirl of ever widening rings.

We studied the workings of sharp-toothed beavers. "Topped" pines we found in abundance where old porkie had stripped the bark high up among the deep foliage. We listened to the partridge drumming back in the deep wood.

Wherever we went there was the silver tinkle of spring-fed streams falling, dancing, prancing gayly on their way down to the river. Open patches, moss-carpeted, deep in the woods, glowed and shown with their waxy yellow cow-slips and everywhere, where the sun failed to break through, orchids gave promise of bloom.

But we were looking for Michigan white tail deer. There were signs and fresh hoof-marks. Here and there through the woods were patches cleared of trees and sown to rye and other small grains relished by deer. Along the winding way we frequently passed spots where, during the heart of the winter, a small group of men who own the junior Eden, piled hay for the deer's winter feed—hay brought in on toboggans drawn by men on ski and snowshoe over deep snow.

Six different deer we saw, waiving *adieu* with their huge white flags. We stopped the car when we saw a stately buck and sat quietly, forgetting the camera, until with a flip of his tail he dropped down over a little rise and was gone.

Then shifting gear into low my friend let in the clutch and we barely started to move only to hear a grinding, tearing sound. We stopped but not soon enough for in our eagerness to

watch the deer we had rolled the car too close to a little low stump which, when we started again, caught the front fender and bent it back at weird angles and snugged its front lip down tight on the tire, and I wondered again, as I so frequently do, if after all a stump is more apt to be in the way when we are transported into realms of sheer delight, far from the haunts of normal peril, than at other times, and in other places. Even in a land of deer, and busy beaver, drumming partridge and jumping trout, one must watch for stumps in the way. Soul delight often is the time of soul peril.

Just

On Theology

DEEP and abiding are theological studies. Yet I fear most pastors spend more time with things concerned about preaching and the handling of the local congregation than with theological study. It appears to me that we need more thorough study of theology.

In my student days I learned little in theology class except how to tell stories and how to raise money. The theology was chiefly pure scholasticism. Given certain propositions one could arrive by logical deduction at certain conclusions. All the arguments were there and the conclusions were stated. Problems were solved and thinking was unnecessary. But all this seemed detached from life. It was interesting history but there were few places where it touched living and became real. Scholasticism is dead.

We have had humanism. Influenced by scientific research it gained followers. But its lack of spirituality doomed it. The social gospel came and flared. Yet calmer consideration revealed the necessity of the dictum, "Ye must be born again." From despair came a supernaturalism with Barth as the prophet. Allied to this is Buchmanism. From defeat of purpose in this life one looks to an indeterminate future for compensation and greatness.

There are others, but through it all appears the human—*groping*. He has a spiritual need; he is a soul; he must live on earth where he sees

despair, defeat and the inequalities of living; social forces press him; his heart and his soul cry out to the living God; he wants light, meaning and hope. "*Oh, that I knew where I might find Him,*" is still a human cry.

Theology's task today is to seek a solution of the problem involving the human soul, the social environment and God. Building churches, increasing membership, raising sums of money will not do it. We must bring man and God together. Man must learn to live in all his relationships as the child of God. That involves every phase of human living.

Again we must bring God into human life. Theology needs a reconsideration of Emmanuel.—*W. R. S.*

Circles and Lines

THERE is probably no more general miscomprehension than that if one have a compass in his pocket or kit, being lost in the wilderness presents no problem. For that reason a compass is generally secured when a novice starts out on his first sally into the wilds.

But nothing could be more foolish. Carrying a watch doesn't mean that one can tell time. Carrying a gun doesn't mean one can shoot. It takes more than a hammer to make a carpenter.

Actually all that a compass may tell anyone, novice or old timer, is which direction is

north and hence south, east and west. Camp lies somewhere. No one, least of all the one who is lost, knows whether north or south. The compass may help one travel a straight line, but that line is just as apt to be away from camp as toward it.

Unless one leaves camp with his compass in hand and checks every turn in his trail with his compass, he cannot use his compass to get him back to camp. Familiarity with the country and its outstanding marks, all of which must be located in the woodsman's mind, in reference to the location of his camp, is essential and that means preliminary study with the compass.

It all reminds me of the woman who inquired of the clerk in the "five and ten" whether they had compasses. The girl is quoted as having replied, "Yes, Madam, we have compasses for drawing circles, but none for going places."

Many a congregation has confused the two types and continues without sense of direction, to make circles when it is supposed to be "going places."

But in that going don't lose sight of the fact that it is quite as essential that you know from whence you come as it is that you know whither you are bound. Even a straight line must start from one point before it can reach any other. Nothing promises more for safe arrival than a proper start and continuing faith in direction.

Jack

CHOIR AND CONSOLE

PRELUDE

Chanson Martinale	Becker
Chanson du Soir	Becker
Herbsnacht	Frysinger
Andante in G	Batiste
Pastorale	Luderbuehl
Invocation	Chopin
Duke Street	Whiting
Andante in F	Calkins
The Voice of Chimes	Luigini
Eventide	Frysinger

OFFERTORY

Even Song	Martin
Moderato	Artchiboncheff
Andante Cantabile	Agate
Adagio	Beethoven
Barcarole	Offenbach
Conjonetta	Frysinger
In a Mission Cloister	Diggle
Chanson du Matin	Becker
Shepherd's Song	Guilmant
Adoration	Gaul

ANTHEM

The King in His Beauty	Nevin
Sweet Peace	Bilhorn
Comforter Divine	Chaffin
The King Of Love	Shelley
Lead Us O Father	Protheroe
The Light of Life	Salter
Praise the Lord	Macker
O Savior of the World	Goss
Lord, I Believe	Ashworth
The Lord is Exalted	West

POSTLUDE

Grand Chorus	Guilmant
Maestoso	MacDowell
March in A	Barnes
Processional March	Loud
Grand Choeur	Maitland
Ecclesia	Schafer
March Religieuse	Gounod
Fanfare	Dubois
Postlude in B Flat	Camp
Legend	Becker

CHURCH METHODS

Summertime Meditations

"Your health at the age of four is what others have made you; your health at forty is what you have made yourself."

* * *

"Play often. Play keeps old age at bay."

* * *

"Do not expect good health and progress without effort, both must be earned."

* * *

"The Bank of Energy will always oblige with short-term loans, but it invariably ruins the customer who tries to outwit it with heavy unredeemable overdrafts."

* * *

"We watch the decreasing candle and the falling sand and realize that, we at least, have no time which needs killing. What we have is all too little for our high and holy purpose."—*Spurgeon*.

Plan Your Parish Letters, Weekly Bulletins, and Newspaper Publicity for the Year.

Study of the parables will prepare you in the art of dramatizing every-day life incidents for publicity. Facts about congregational activities are interesting to the community, as well as to the membership. Presenting such facts in interesting form is the duty of a parish leader and will readily transform the hero-worshipping readers who now glean the press for sensational stories of gangsters and movie actors into supporters of "home talent" success stories.

State your facts simply but dramatically. Do not hide them in verbal foliage that no one understands, and leaves the reader wondering what it's all about. The following is an example of *how not to write*.

Mrs. Newly Rich decided she needed a family tree in her campaign for social success, and employed an expert to discover, establish, and properly embellish the coveted treasure. The payment measured up to her expectations.

Long and tedious search produced one relative, an uncle, who could lay claim to any public notice whatever, and his claim to fame rested in being electrocuted in Sing Sing for a high crime. Here is the report—as embellished by the expert—

"The career of her uncle received much publicity in the newspapers all over the country. He gained wide renown because of his interest in the effect of electricity on the human system, and at the time of his death occupied the chair of applied electricity in one of the leading institutions of this country."

September Ahead! 30 Days of Opportunity

An observer says, "Some churches run low during the summer months, and some are just parked, while the preacher and most of the members hunt some place where the beds are hard and mosquitoes are hungry."

Running in low, or parking too long, means a season for re-conditioning ahead, if we are to carry on at normal speed at a later date. A few churches just seem to be out of style and succeed in pulling their work up a notch higher during the summer.

No one suggests parking the eating and sleeping habits during the summer, and one wonders whence came the notion that spiritual needs may be forgotten for whole seasons, without harmful results to the individual and the community. Careful planning during August for the 30 days of September may find many Church membership functioning normally by the end of September. Let the goal be a membership which lives the teaching of Christ rather than just a membership from the standpoint of numbers. Let us remember that members are worthy of Christian Church membership only as they express Christ's teachings in their daily lives.

The Gospel According to Wray

Once upon a time, a young man named Wray was commissioned to teach Christ's way of life to natives in an eastern land. Although a good man, he found it very difficult to learn the language spoken by the natives. Time passed on, and he could not express himself to those he came to teach, nor could he understand their description of their needs. One day as they sat in a circle, listening to the teachings of a Missionary who had mastered their language, the question, "What is it to be a Christian?" was asked.

No one replied, but their eyes sought out young Mr. Wray, some nodded, some pointed while a few muttered, "to be like him, there." Not one of them could read the Gospel according to Matthew, Mark, Luke or John, but everyone of them could read the Gospel as it was lived by Mr. Wray.

Inventory time: How are the Gospels read according to YOU, in the community where YOU express it in daily living?

Jobless Youth

500 leading industrialists of America, The National Industrial Conference Board, met recently for their Annual conference. Owen D. Young of General Electric emphasized the

menace lurking in the thousands of unoccupied young people. Mr. Young is quoted as follows:

"Youth, and particularly unoccupied youth, is attracted to adventure which offers currently in the form of labor picketing and radical dreams. It is only natural, when they find themselves apparently unwanted in the world as it now exists. I want to urge this conference board, in behalf of industry, to take up the study of that period of idleness in the most impressionable period of young people's lives. Representatives of this board should sit down with labor leaders and educators and ask themselves: What can we do to solve this problem?"

Parents and Religious leaders also have a responsibility to these jobless young people, a responsibility that shrieks for training and perseverance in intellectual honesty, old fashioned back-bone, and self-reliance. In spite of present day political trends, the fact remains that every honest citizen is morally bound to give something in exchange for a living, or wages, and every person accepting money or a living without some exchange in service is a menace to the nation. Honest endeavor, coupled with the exercise of God-given talent, may make two or ten dollars grow where one grew before, but no amount of political juggling of budgets will permit the continued spending of money far in excess of income without disaster to the well-being of every citizen, young or old. The cause for which it is spent has no bearing on the final result.

The parable of the Talents is still being enacted all about us, and the rewards are still as they were of old. No minister, educator, politician, parents or labor organizer need elaborate greatly on the story of the Talents as recorded in Matthew 25:15. The truth is there for all who want to understand. Wrong-doing, shortcomings, sins of omission and commission are the common lot of man, they are not peculiar to one class or another.

Our duties as ministers, parents, teachers, lie in pointing out the right way of life, as opposed to the other and easier way, and to teach, to all who would hear, the application of the right way in daily living, knowing that "if we do these things first, all else will be added unto us."

The College Goes to Church

Slogans, when they express briefly the goal of a specific effort, are effective. A village pastor in Indiana, from whose membership four young people were entering college, planned a special service and congregational get-together in honor of the four college freshmen. For the social gathering, he planned a brief dramatic sketch, entitled "The College goes to church," during which the four students were presented with copies of the New Testament. In each book was inserted an envelope containing a gift card, and a hand written autograph

of every member of the Church who cared to sign them. The autograph pages were tied with "College Colors," each symbolizing the college chosen by the student. College banners from the various schools were used as table and hall decoration.

One feature of the table decoration merits mention, a huge candle at each place reserved for the honor guest, the candle in college colors. The chairman of the entertainment committee spoke of the candles and their lighting as being symbolic of the adventure being undertaken by the four guests. The guests were asked to present their candles to the Pastor for formal lighting, and after they had returned to their places at the table, they were formally presented with the candles to take with them. They were requested to light them each night as they said their evening prayers, and a promise was given that new candles would be presented to them as soon as these were exhausted.

CHURCH BUILDING

Dear Expositor:

Can you tell us how to stop water from penetrating our plaster hollow tile church foundation?

When the church, a brick building, was built in 1921 they were advised to use hollow tile, and the basement would never be damp, but to our sorrow it is the contrary. The water especially in rainy seasons will just seep through and also bubble up from the base of the foundation, ruining not only paint but even plaster is now beginning to fall off.

We have already put in tile around the outside as low as the foundation, thinking that would stop it, but it still comes in.

Would it be advisable to put in wainscoting, and probably a wood floor, leaving air space between wainscoting and wall?

Sincerely yours,

Henry Marks, Presbyterian Church,
Lancaster, Wisconsin.

Dear Rev. Marks:

We have your letter of June 14 and regret to learn of the difficulty you are having with dampness in the basement. We are sorry, too, that this condition is all too common. The only way to prevent satisfactorily dampness seeping through the wall, will be to dig a trench around the outside of the wall as deep as the bottom of the foundation and apply a satisfactory water-proofing around the entire wall below the level of the ground, and also see to it that no surface water seeps into the wall above the water-proofing.

We do not wish to imply that this will prevent water seeping through the floor of the basement, but the walls can be so water-

proofed that no dampness will go through the walls. If there is no water-proofing underneath the floor of the basement you may still be troubled with dampness. It will, of course, greatly help the appearance and general feeling of the room to have a wainscoting of either wood or an attractive insulation board, several of which are now on the market. If the floor is of bare concrete we should recommend a tile suitable for use over concrete floors. At the bottom of this letter we are appending the names of companies that supply such tile, but you may secure samples of others from your building supply house. We believe this would be more satisfactory than building a wood floor where you are likely to be troubled with some dampness. If a wooden floor is decided upon, be sure and keep a circulation of air from the room underneath the entire floor between it and the concrete flooring.

Thomas Moulding Company,
Wacker Drive,
Chicago, Illinois.

Paraffine Products Company,
Somerville, New Jersey.

—E. M. Conover, Director, International Board
of Church Architecture.

Books for Practical Study

Our Homes, edited by Ada Hart Arlitt, Washington, National Congress of Parents and Teachers. Cloth, 50c, paper, 25c. Seventeen chapters by seventeen eminent writers attempt to tell how to make the home interesting, restful and joy-producing.

The Fate of the Family, by Arthur E. Holt, Willett, Clark, \$2.00. Dr. Holt aims at a description of the democratic family as a nursery for the development of modern social individuals, with a wholesome understanding of family and community relationships.

Learning to be Good Parents, by Eleanor Saltzman, 25c, Manthorne and Burack. Fifteen talks to parents, based on standards set forth by Dr. R. H. Ojemann in *Researches in Parent Education*, and *Child Welfare*. These talks are elementary, designed for persons of limited training.

Minister's Service Book, compiled by James D. Morrison, Baptist Church, Providence, R. I. The volume has some 260 pages of material designed for pulpit and parish use, \$1.50, Willett, Clark. The volume covers prayers for various occasions, Orders of Church Services, Funeral Services, etc.

The Oxford New Testament, India paper, vest pocket edition, self-pronouncing, \$1.50. The type is most readable. An accompanying announcement says there are 18 styles, from \$1.20 up, including a red leather edition, which should

make an especially acceptable gift for "college-bound" Church members.

The Church Paper

Visualize the value and strength of a well edited Church Paper in accomplishing the aims of your program, and then make your practical estimates for a budget for the coming year. Look upon this budget as a necessity, just as you do upon light and heat and music, and then set about getting it. When you are assured of your budget, make careful preparation for the individual issues, because they will find willing readers and thoughtful consideration where you, yourself, cannot hope to get a hearing. Remember in collecting your materials, that people like to read about accomplishments of those whom they know, about themselves, about plans for the future; they like inspirational items. They do not like to read a paper filled with names of board members, service routine, etc., and this should be avoided at all costs. Each department of the Church, including the men's group and the Sunday School, should have mention of some kind in each issue.

When you are ready to launch your first issue of the fall, probably during Rally Week, you might enlist the help of the Young People in dramatizing the advent of the Church Paper. Have one represent the Church Paper in a short dialogue, in which the character should have opportunity to tell what the Church Paper stands for in the Church and the community, what it will accomplish, the need for support in stories and subscription, as well as advertising of local business. The ushers at this service should be members of the young people's group.

Do not abandon the idea of a Church Paper because you fear the expense. Remember, H. said, "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you." However, *faith* goes hand in hand with *work*.

The Vacation School in 1938

Files for publicity matter and plans for the vacation school for 1938 should be made now, and leaders should be enlisted now and trained through the year. The local staff of teachers in public schools will be glad to undertake teaching handiwork, recreational work, etc., of a selected group of young people who sign on as vacation School leaders for coming year. One subject that might well be added to your vacation school projects is "photography." Young people in the congregation will be glad to loan inexpensive cameras to the leaders, who will demonstrate the taking of pictures and the development of the films and printing of pictures. Lenses should be discussed at length, and all general points involved in making good

pictures should be included. If anyone in the congregation has a motion picture camera, there is opportunity for making pictures of vacation school activities, for showing at later Church and Sunday School functions. These are especially effective in hand-work classes, bet contests, picnics, soap-box derbies, gardening, etc.

If gardening is included in your vacation school subjects, seeds should be acquired this fall and early propagation in hot beds or indoors should be supervised by leaders. Projects of this kind carry the interest along through the year, and each project wins new pupils to the school, most of whom will enlist in the regular Sunday School.

Sermon Preparation

Sermons are *preached to men and women*, so these men and women may find the Way of Salvation through your preaching. Sermons not heard, understood, and acted upon by men and women are lost motion. Church members join the Church and support the Pastor and the Church activities because they want to learn about God and the Way of Salvation. If this is denied them, people will find other means to spend the time and money. Some will make an effort to find spiritual life by circumventing aimless preaching.

"I don't read those things," said a preacher recently when asked about his reading program. "People ought to come to Church, but they won't," he had started, and when asked about his sermons, he said, "I think and preach my own thoughts. I don't believe in giving my people thoughts of other men." "How do your people receive your sermons?" asked the neighbor. "Well, I preach fine sermons, but they are over the heads of the people, and they can't understand them," came the defense.

"Why worry then about the people not coming?" said the neighbor. "Why not let them enjoy themselves with something they can understand, and you preach your sermons whether there are people in the Church or not. If your thoughts are not understood, and you believe you want to continue preaching them, just forget the people."

Those who are interested in knowing why Churches are empty, need look no further. Those interested in knowing why *some* Churches are filled, not once but many times each Sunday, should study the plans and sermons of ministers who are winning people to the Way of Life. Forget about strikes, social injustices, economic and political royalists, for the time being and study the sermons the Master preached in the form of parables and the beatitudes. Most of our parishioners know more about the former than we as ministers know, and they come to Church to hear what God has to say about conduct and life.

MOTION PICTURES

THROUGH our eyes we gain more than eighty-five per cent of our knowledge and control eighty per cent of our actions." The foregoing statement is from the latest issue of a popular scientific magazine and clearly states the case for visual education in religious work. It is commonly understood by psychologists that the average audience gathers about two-thirds of what a speaker says and retains for even a short time not over one-third of what he said. Experts state that when two or more senses co-operate in the learning process that retention is more than doubled. That which we see as well as hear about we are more than twice as apt to remember.

There are still other factors that contribute to the use of pictures, and particularly moving pictures, as a tool for learning in churches. We ministers flatter ourselves that we can hold the attention of our people. Few of us even realize the thousand and one things that race through the minds of our folks as we strive to hold their attention. Stained glass windows eliminate the outside distractions present in many churches. When we get away from pleasing generalities and down to actual cases we find that everything from the gestures of the speaker to the clothing of the congregation and the printing (or writing) in the hymn books distracts the minds of many from the speaker.

Churches which stress worship have spent thousands of dollars redesigning beautiful churches so that the altar became more and more the focal center of the entire building; so that immediately upon entering all eyes were encouraged to look toward the same place. What happens when by visual education employing still or moving pictures, a presentation is made to a congregation? All lights are out and we do not see those around us. Every eye is directed to one spot where all the light and action in the room are centered. The story is told by experts. Distance proves no barrier for we are magically transported from place to place. Names become living people and real places. Instead of hearing about needy people we see their homes, their clothing, their faces. Instead of hearing about the need for medical missions we see lines of people turned away because there are not doctors enough. Instead of hearing how the rest of the world lives we see them living.

Visual education is not new. When Jesus pointed to the fields he used nature to illustrate the ripeness for spiritual harvest. It was visual education to clinch the truth of a statement. The minister who showed a harvest scene with shocks down and grain wasting and made his spiritual application would be following in the Master's steps. The pastor who followed this with a picture showing the mission

fields themselves would make a plea for laborers that his hearers could never forget.

Visual education is not new to us. The illustrated quarterly, the lesson picture are simple forms of visual education. The stereopticon used to be a novelty and drew hundreds who profited by seeing views of missions, colleges, greater churches, and similar worthwhile subjects. The stereopticon will still draw crowds and should be used more in churches, but to the average church-goer it carries thoughts of a by-gone generation. We are moving picture conscious and expect life in our pictures. Then glass slides are heavy and transportation costs almost as much as for moving pictures. Strange as it may seem it is cheaper to incorporate local scenes in moving pictures than it is to have glass slides made, after you once have the movie camera. There is still enough novelty in moving pictures for church work to justify greater expenditures, but in general moving pictures are little or no more expensive than still pictures projected from glass slides.

* * *

Multitudes of our people have hazy mind pictures of Biblical scenes and events. Pictures of the sacred spots of Palestine, animated maps that make it easy to remember various journeys, and the hundred and one services of the moving picture camera will let us understand things with clarity. An elderly lady recently admitted that it had never really dawned upon her as a fact that Jesus really was a Jew. She was like a lot of our good brethren who cannot vividly picture in their minds the bible scenes and characters. My dear old friend who every quarter paid her dollar for what she called "bee-llelovenes" would do so much more happily (and do lots more) if she could see her dollar pictured on the screen, see it break into portions and actually see what those portions do for others through our church. The camera man could easily make this a part of the thinking of countless thousands of our people. The interesting thing is that they would flock out to see it when it was shown in the churches.

It is a business adage that "you have to spend money to make money." Churches will learn that someday. Unpainted and unattractive church buildings, poorly equipped church schools and the underpaid ministers have hurt the churches in the communities in a financial way more than many church members realize. We are too timid when it comes to making an investment in the hope of serving a greater group. Recently I served on a committee planning a township Sunday school rally. Previous crowds had averaged about 175 with a six to eight dollar offering. I suggested that we get a famous radio preacher as a speaker and the group concurred. More than seven hundred people heard what he had to say, we paid him

the twenty-five dollars he asked and had more money left for the treasury than our former entire offerings had been. In most churches moving pictures will likewise attract greater crowds, teach of biblical scenes and places and tell the mission story better and yet more cheaply than pay for themselves.

I would be pleased to hear from persons who are interested in this subject.—Miles E. Leach, *Care of The Expositor.*

This Month's Cover Picture

TEN miles from Oxford, England, lies the lovely little town of Abingdon. When the Thames was a busy highway of traffic Abingdon received a toll of one hundred herrings for every boat that passed.

A benedictine abbey was built in Abingdon in 675 from which the community may have taken its name, in that it was an abbey-town. Before the Reformation a guild was organized to withstand the domination of the abbey. Now it is a town of some seven thousand and famous for its clothing manufacture.

Twenty miles northeast of Baltimore, Maryland, lies our Abingdon. Whitefield visited this section in 1740. Strawbridge living in nearby Frederick County journeyed to Abingdon in 1760 and established Methodism. On July 3, 1784, a lot was given to nine trustees "for the use of the people called Methodists, to expound the Word of God, and for no other purpose."

Asbury and Coke, who had been sent to superintend the youthful denomination, recognized the need of a college for the purpose of training the young and the itinerants of the new Methodism.

Abingdon was selected as the place for the college and was called Cokesbury (from Cokes and Asbury).

From the beginning of Methodism the publication and distribution of books was featured. So it was natural that shortly, in fact two years after the founding of Cokesbury College and less than a year after Washington became President, the Methodist Book Concern was founded for the publication, principally of denominational literature. Wider variety of books were desired which eventually led to the establishment of a publishing house where books were distributed which had appealed beyond definite denominational boundaries. Appropriately enough the new publishing center was called The Abingdon Press whose religious educational texts and whose many authors are recognized wherever the English language is known.

T H E P U L P I T

RELIGION STILL FUNCTIONS

RICHARD BRAUNSTEIN

Text: "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"—Mark 8:18.

LET us be positive in our statements. The Gospel knows not negations. It is affirmative. A pulpit declaration which introduces such words as "maybe," "perhaps," "possibly," and the like leaves a populace bewildered.

Sin always needs an alibi, a defence, an excuse. It can never give a sufficient reason for its being. Except one cannot forget the weakness of humanity. Nevertheless no person need be weak because the means for strength is available.

In a recent "conversation piece" I caught the phrase, "I have my eyes open and my ears to the ground." Of course we know what the speaker meant. We know what he meant both in a literal and figurative sense. Anybody having eyes open and ears attuned, may be thankful. Such see the bad but they see more—they see the good. Seeing the good they know that the evil of this world cannot win.

The wheat is the antidote to the tares. When my thinking is wrong, I may have another thought-form. It is provided by the Gospel. Education counteracts ignorance. That is why we have churches, schools, colleges—the creative arts. Cultural advantages available on every hand. The seeing eye, the hearing ear, understand, utilize, appreciate.

"Command Thou" said the tempter, "that these stones be made bread." It was a real temptation. It is real today. Men are tempted to sell out for bread—comforts, necessities, luxuries, call them what you will. Jesus replied by a thought. He used a quotation. From the Scriptures. He said, "It is written, 'man shall not live by bread alone.'" He met the tempter with another thought-form. Religion. Ethic. Gospel. In such manner men and women are meeting temptation every day. It is this which helps me hold my faith—the way in which my fellow men are refusing to sell out.

Let us cease harping on the subject that so many people do not attend church services. The surprise to me is that so many persons do attend church services, believe in them, know

how much they need them, realize that life would be stale, dull, prosaic, without meaning, were there no cross, altar, spire on the horizon of existence. It cannot be said that the entire populace is going hay-wire merely because our sanctuary seats are not crowded. The Gospel is here to stay. It cannot be crowded off the front page—in Mexico, Spain, Germany, Russia, America.

This past month—June, 1937—I have spoken to more than 1,000 men who attended divine worship, *voluntarily*.

Church work, like all other forms of activity is a work of faith. Perhaps I should say that all business and professional life is like church work—a matter of faith. We do the best we know how and leave the results to the law of sowing and reaping. The pessimist and cynic defeats himself. He is beaten before he begins the battle. The salesman who does not believe in his wares is off the track. When his commodity is useful, meets a need, names are written on the dotted lines of the order blanks. The best things in life have their own eloquence. Why they prosper is obvious. Religion cannot be argued. It thrives by demonstration. The cheap and shoddy need ballyhoo, require a "build-up." As merchandisers of the pearl of great price we are doing a day and night, year around business at the old stand. Our firm is reliable, dependable and a *satisfied customer is the best advertisement*.

"The Church of Christ is the only institution which sees paganism, meets it, face to face. But the Church is patient. She waits, abiding her time," writes the Rev. John H. Hutton. "She sees her children going astray, and in a sense she is helpless to restrain them. She can only warn, saying the things she has said from the beginning. They may hear and come back or they may not hear and they may go away as though they had forgotten her. But there is a limit to the loneliness we can bear. And besides it is not easy as some people think, to break away finally from the God of our fathers. There is a sense in which the spiritual world, like this earth of ours, might be described as a globe; so that the further you go from a certain point the nearer you are to coming back. Thus 'preaching' rests upon the Christian faith

in God and in man's liability at any time to become aware of God. The writer of Psalm 139 almost discovered that the world was round."

The forms of religious expression are changing. But religion does not change. It changes individuals and conditions, but Jesus Christ is the same today, yesterday, forever. Less stress

is being put on "form" and more emphasis is put on "life." There are too many organizations and institutions and movements and parties and what have you, laboring for a better world for anybody even to dare to think that we are not on the road to glory in our personal, community, national and international affairs. *Religion still functions.*

"ARE YE ABLE TO DRINK OF THE CUP?"

E. C. McCULLAGH

Matthew 20:20-28. Mark 10:35-45. John 13.

THERE are just two principles of action as indicated in this passage by Jesus, the principle of self or the world, and the new principle of Jesus, the service of others. The Christian principle teaches that true greatness lies in service. He is not great who has many to serve him but he is great who serves many. A man's worth is to be measured by the service which he renders humanity.

I do not know of anything harder to learn than this principle of Jesus Christ. We all give assent to it. In some measure we all practice it. Many give of their time, strength and money to worthy causes for the uplift of humanity, for the alleviation of human misery, and for the Kingdom of God. There never was a time when there was so much general goodwill abroad in the hearts of men. We are sentimental today in regard to suffering. We hate to think of people being hungry or sick. There was never a time when it was so easy to get help for the needy. Our generation has seen the rise of innumerable service clubs scattered over the land. Many of these have grown powerful in wealth and numbers and the heart of any lover of humanity should be gladdened that so many busy men are willing to give time, strength and money to crippled children and the great number of "disinherited" in society.

But the principle of Jesus goes farther than the service club spirit. He demands and He inculcates by His example a more sacrificial spirit. He gave Himself and He expects His disciples to do the same. It is one thing to give out of our surplus, it is another thing to give until it hurts. It is one thing to give a generous donation to charity for social reasons, it is another to give ourselves to our unfortunate brethren. It is one thing to engage in some social service in company with a bunch of good fellows, and another thing to stand alone for a good cause or to work and give without public notice or applause.

Jesus teaches that every brother man,

worthy or unworthy, has a claim on us, and we have a responsibility to him. Jesus demands of us a new attitude of mind, a re-orientation of ourselves to others. He also demands that our service should be secret. He said, "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee . . . let not thy left hand know what thy right hand doeth." So with prayer, so with fasting. We do not like secretive people, but we should be secretive about our good works.

While there is no lesson harder to learn than this principle of Jesus, yet there is nothing which the deep heart of humanity so appreciates. Look at the history of the race. Whom does humanity revere? There are outstanding names in history which mark epochs, but they are just land-marks. But there are other names treasured in the affections of mankind. These are the men who have served us. Take for example, in this land of millionaires and multi-millionaires, there are many names associated with money, but who lives in the hearts of the people? Washington, Lincoln, Clay and a host of others?

In the case of James and John, who requested for themselves places on the right hand and on the left when Jesus came into His Kingdom, we see how ambition works. These two disciples showed gross stupidity in their request. They did not realize what Jesus tried to teach them. They also showed bold presumption. They would have made Jesus a tool of their selfish ambition. And they showed unmitigated selfishness. Their principle was the principle of everyday life. "Get ahead of others by any means possible." They got their mother to lobby for them. Bent on getting ahead they disregarded the feelings of the Master, Who was facing Jerusalem. They ignored their fellow disciples. They were consumed with the exaltation of self. They desired positions of honor and power.

Jesus said, "Ye know not what ye ask. Are

able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They replied, "We are able." They were sincere in this reply. They did not know what they meant. But how often have men shed their blood for ambition, stunted their better natures, sacrificed all that men hold dear for the exaltation of self? Men do suffer for unworthy ambitions. But Jesus was going to make them such men as would sacrifice for a worthy ambition. Their after lives showed that they had caught the spirit of Jesus.

"But Jesus called them unto him, and said, 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you; but whosoever will be great among you, let him be your minister (servant); and whosoever will be chief among you, let him be your servant (slave).*' That is the new principle of Jesus in opposition to the world. This is the new thing that came into the world by Jesus.

Jesus not only taught, He lived. He did not ask His disciples to do what He shunned himself. Hear Him, "Even as the Son of man came not to be ministered unto, but to minister (to serve), and to give his life a ransom for many."

But that is not the last word. Jesus calls us to follow His teaching and example, but there is a reward. "Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Jesus came to greatness because He lived the new principle which He taught.

If the Spirit gives us wisdom and insight to see this and if He also gives us grace to follow it, then too we shall find it the royal road to greatness. We shall serve our day and generation as human wisdom and ambition can never serve it. We shall live in the heart and memories of all who know us. And we shall receive the reward of Christ. We shall share with Him the glory of redemption.

THE PLEA FOR A POPULAR RELIGION

JOHN W. VAN DYKE

Text: "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness."—Prov. 30:12.

THERE is a disposition on the part of many, both within and without the church, now as ever, to mark down the price of religion. Recognizing the esteem that the name Christian bears, realizing that Christian standards are rather exacting, being somewhat aware that church membership is exacting, and knowing that they can neither live consistently as they do now nor conveniently bear the name Christian, yet clinging tenaciously to the frailties of the flesh, they clamor, "Christ come down." Christ come down, your standards are too high; Christ come down, your burdens are too heavy, please lighten them; Christ come down, your demands on our time, talent and treasure are too many and too great, please lessen them; Christ come down, your asking for the sacrifice of self-surrender is too severe. Please give us a more convenient and comfortable religion.

We make the serious mistake of forgetting that Christ's standards and principles of justice are as unalterable as the law of the Medes and

Persians. The gospel offers but one plan of salvation and but one price for that plan. It offers equal rights to all with special favors to none. The author of the gospel was no respecter of persons. Still we plead, Christ come down!

With God's promise of abundant life through self-surrender, and the guarantee of the life that now is and that which is to come through belief in Christ and by commitment to His cause, what greater gain could we seek at so small a cost? Yet, we persist, Christ come down!

First of all we experience a keen rivalry within our souls. We are like the boy who wanted clean hands, face and ears, but dreaded for his mother to wash him. We desire spiritual cleanliness. Yet without washing, "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." Here is a struggle of the Dr. Jekyll and Mr. Hyde of our souls, contending for the supremacy of the governing ideals of our lives. How Paul-like we should be with faith and fortitude in our striving for the mastery of life by attaining unto the precious ideals of Jesus!

Which of these voices is valid? The voice

of popular Christianity pleads for the living water of the gospel to be diluted to tickle the tastes of men, while the patriarchal type of Christianity asks for the living water of the gospel pure and straight which is at once good for man and pleasing to God.

On the one hand the so-called popular Christian contends that honesty can best be practised by ignoring cheating, that truth will be promoted by telling lies, that less liquor will be drunk by advertising the brewery industry, that less theft will occur by letting the youth steal, that less gambling will be evident in the rising generation when they are taught to like a chance, all the way from the candy case to the bank-night at the theatre, that parents will inculcate reverence and Sabbath observance in our youth by flagrantly desecrating it weekly, that the next generation will be Church-going people because we let our boys and girls do as they please at the Sunday School and Christian Endeavor hours on Sunday, that the churches will have stronger and more missionary organizations by increasing the number of clubs and bridge organizations in a town and that a church can be built by fighting it with indifference and non-attendance. As Paul says, "Let us do evil that good may come." How valid is such reasoning? Has anybody ever taken a package of turnip seed, sown it, and had a bed of beautiful bright flowers?

On the other hand the patriarchal christian claims that a man reaps wheat, and not darnel, when he sows wheat, that he will harvest potatoes, and not onions, when he plants potatoes, that a man's muscles atrophy through non-use and that they develop through vigorous exercise, that water is kept pure through circulation, that success comes through striving, that religion thrives through practice, that spiritual churches grow from gospel sermons, that evangelism becomes effective through a church-conscious membership and that God-likeness and Christ-likeness come through God-mindedness and Christ-mindedness. In short, that, "Whatsoever a man soweth that shall he also reap." Can we gainsay nature? The law of the harvest obtains equally in the spiritual realm.

Needless to say, none of us are free from the struggle that these two views have upon our lives, but both nature and revelation testify that the odds are all in favor of the gospel in its pristine power and purity.

There are two poles, the world and God. The world says, "Come down." God, says, "Friend, go up higher." Satan says to Christ, "Jump down, the kingdom will be yours." God says to Him, "He ascended to the right hand of God the Father." The world's entreaty is "Stoop"; God's is "Strive." Which is drawing us?

God entreats us to come near unto Him

through the Christ of Calvary. Christ is the World's greatest magnetic pole, strong and attractive. Come near unto Him. Notice that He said, "And I, if I be lifted up will draw all men unto Myself." This gospel lifts us in our striving to the pinnacle of successful achievement.

"There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." Of what good is a religion like that?

OUTLINES

CLAUDE R. SHAVER

Summertime Harvests—for Everyone

"He that gathereth in summer is a wise son; but he that sleepeth in harvest causeth shame."
Prov. 10:5.

I. Harvest of beauty, and the tonic of Nature's invigorating life. Like the material harvest, it must be gathered "in season" and requires an equal sagacity in conservation. Every-man, everywhere has the opportunity of obtaining his share. "Look-see," says the Chinaman.

II. Then the summer-time always opens new social contacts as we travel; enabling a new harvest of friendships. As we sit in the park or on our porches, roaming the parks or walking by the lake; fishing and bathing likewise. "He who has friends, makes himself friendly."

III. Harvests in patriotic memories, and in citizenship resolutions, often come as we visit historic scenes and enterprising civic experiments. "America the Beautiful . . . confirms thy soul in self control; thy liberty in law."

IV. Better acquaintanceship with Nature and God, as we observe the delicate handiwork in flower petals and blossom fragrance; also in the rare Providential care which becomes apparent with closer acquaintance. Wallace Nutting once said that his special artistic talent consisted in "knowing where to sit down." Vacationists often lack this fine art by making the mistake of sitting amidst scenes of debauchery and lust. Esau missed what Isaac Walton discovered. Millet, French artist, reaped a harvest in the plain country of Barbison, while aristocrats dissipated in the nearby forest of Fontainebleau. The Psalmist helps us by his experience.

Discouraged Fishermen

Luke 5:4. "Launch out into the deep . . . now on the right side." John 21:6.

In both of these instances Jesus offers encouragement to discouraged fishermen; but with farther thought that they are disciples and will appreciate the fuller meaning of his

uggestion. There was always a spiritual meaning back of his miracles.

I. Here is emphasis upon deeper thoughtfulness and a rebuke to superficial effort in both business and religion. Success in agriculture, banking and statesmanship these days depends upon "looking deeper." Also in Bible study, worship and evangelism. No alibi were offered by the disciples, or shallow excuses. But there with an effort with expectancy and faith.

II. Doing the old task over again with the sympathy of Jesus gives new incentives and zeal. Robert Moffatt was seven years in Africa before the first convert was made. "Starting under new management"—is a sign often seen at the beginning of the year over a store that has failed. Thus an after-Easter resolution should read.

III. This promise holds only regarding the deeper issues of life; those disciples could not cope with mere fish. They were led onward to the depths of Kingdom enlistment and soul development. Philips Brooks failed as a Latin teacher of boys; but succeeded in leading many young men later into the deeper issues of life.

IV. This is a three-fold appeal—to *reason, faith and resolution.*

Spring and Palm Trees, for Life's Journey

And they came to Elim, where were twelve springs and seventy palm trees. Ex. 15:27.

This ancient wilderness journey record is much more than a paragraph in ancient history. It is a parabolic outline of life's journey for each one of us. We need to recall that:—

I. There is no desert without *some* springs and palm trees. It requires faith and patience to believe this; along with time-tried experience. The Psalmist speaks of rest in green pastures . . . also the discipline of rod and staff and of the "valley of the shadow."

II. Faith recalls the nearness of God, at all times; and a Father's helpful leading. Moses tasted the bitter waters of Marah, but was led later to the shrub near-by, which turned the bitter into sweetness. Blind Fanny Crosby could sing, "All the way my Savior leads me"—and the Psalmist—"Surely goodness and mercy shall follow me . . . house of the Lord forever."

III. The good traveler proves his title by cheerful adaptation and orientation amidst strange environments; thereby making the life journey a triumph. Thus, with the use of best means and a faith that perseveres through the weary wastes, we will look for the shrub of Marah that will turn the bitter to sweet. Paul as such a traveler, amidst shipwrecks and imprisonments; as was Livingstone amidst his long wanderings.

JUNIOR PULPIT

FINDERS, KEEPERS; LOSERS, WEEPERS

(Speaker have man's wallet, containing money, papers, and cards, etc., on the desk, supposedly a wallet recently found by someone, and to be returned to the owner).

"See the find just turned in by one of our boys." These are the words just spoken to me by one of our group leaders, and we must see what it is, and then there are some other things we must find out about it. What is it? (*Await answers*). What more must we learn? (*Await Answers*). To whom it belongs, and how we can return it. Some would add another condition to it, and that is, "How much will the reward be for returning it?"

We'll talk about the ownership, and the return first, and then consider the reward. How do we find out to whom it belongs? (*Answers*). Suppose there are no cards, letters, or printed identification, what do we do? All right, now suppose we have done all that, and we think we have the owner's name and address, the next step is to deliver it. How should we do this? (*Answers*). Now, why go to all this trouble? Why not just keep it? Let's see, there is money here, we could go to shows, buy some things we have wanted, give mother a present, maybe get a pair of roller skates. Why return it? (*Allow time for ample discussion*).

Well, it looks as though most of the folks here think it should be returned, and the reason is, "the wallet belongs to someone else." We could not spend this money when it belongs to someone else, and really enjoy the things. Now what makes us feel that way? Yes, we have learned to know the difference between right and wrong, and it is not right to keep anything that belongs to another person, without making every possible effort to find the owner and return it to him. All we need to do is to think of the Golden Rule, and it is all settled. We can read the Golden Rule in Matt. 7:12.

Now, we still have the question of the reward. Must the owner give us a reward when we return his wallet? (*Answers*). Of course, it is all right to take money for returning the wallet, if you feel you must be paid for being honest, but I'm wondering how many people really want to be paid for being honest? Wouldn't you feel better if you had been honest and upright, just because that is what Christ teaches us to be, rather than getting a reward in money? How about a reward in *conscience*? There is something to that, if we think it over, and after you have found the happiness of just having done the right thing without any money reward, you want to do it again, and each time it becomes more pleasant and easier. Let's try it the next time we have a chance!

CROSS-COUNTRY HIGHWAYS

(Speaker have supply of state and national highway maps. Make up your list of questions to arouse interest of children, especially the purpose of correct maps giving routes. Apply the route idea to all life).

Once upon a time two boys were coming home from a vacation trip with their parents, and Preston, the older of the two boys, was sitting beside his father pointing out the turns and curves and stops in the route, as it was shown on the map they had secured at a gas station along the way. Suddenly they were all aware that they were lost. They could not see any route signs, the road was not very good, and they did not know whether they should turn right or left. Finally father decided to stop and examine the signs. With the aid of his flashlight, he read a number of signs and advertisements, and then the light played on a sign which read, "Turn around and go back to Route 71. Take the road to the right for western cities." And then he read, "Honestly what's your hurry anyway?"

Rev. Ralph Webber, who tells this story, adds, "so often had this mistake been made by impatient, hurrying people that some thoughtful person had put up this sign so that careless tourists could find their way without too much loss of time."

This story is an example of what we do in our work and lives from day to day. We rush along into one thing or another, without thinking much about where we are going, and after we have spent much precious time and energy, we find we are lost. The thing we hurried into must be undone, and then it must be made right. Of course, it is impossible to make plans and maps for everyone, as highway maps are made, but there is a book of rules and routes that covers every possible thing that we could possibly undertake to do. What is this book of rules? (*Answers*). Yes, the Bible! We learn about these rules from week to week as we attend mid-week services, and at Sunday School and during the various Church services.

The book of rules telling us how to live, what to do when we make a mistake, how to help others who have made mistakes or lost their way, is the most important book there is, and learning what the rules are and how to apply them to our own lives is the most important thing in the world to every person. If we spend time learning how to live so our lives will count for something, so we don't make so many mistakes, lose our way and have to go back to find it. When things trouble us, or we are discouraged because we are lost, the Bible tells us what to do. God watches over us, and since He made the book of rules as a guide, we can follow it with confidence. When things go right with us, we have much to be thankful

for, and the book of rules tells us what to do about that. It is just as much fun to look up these rules in the Bible, as it is to follow vacation route maps.

PRAYERS

CHRISTIAN F. REISNER

Strengthen our spirits to smile in all weathers; stimulate our zeal to endure whatever the difficulties. Stabilize our patience to stand attacks placidly; sensitize our minds to recognize specific guidance day by day, O Helper of Humans.

Guide us to use vacation days as becometh a son, O Father, to store up for tomorrow's strains. Stifle selfish isolation, and saturate with a sunshine that dissolves chilling doubts. Set us in some quiet spot where meditation reveals needs and revives our spirits, O Shepherd of the Hills.

We thank Thee, O Maker of Men, for marvelous bodies, for minds capable of good cheer, for mellowed hearts which shed love everywhere, for memories which banish blues by identifying blessings and for a masterful sound that fellowships with Thy Spirit, O God of Might.

Dignify our common toil, O Carpenter of Nazareth, with ideals of service, insight of real values, inhibitions of self belittlement, impulses of affection, inspiring songs of hope and industrious patience.

For inspiring deeds of men, for the intelligent instruction of teachers, for the impassive endurance of noble sufferers, for the intrepid record of pioneers and for the interesting routine of everyday life, we thank Thee, O God of all ages.

O Thou who art the only origin of all that is good and fair and true, unto Thee I lift up my soul. O God, let Thy Spirit now enter our hearts, now as we pray this prayer, let not any place within us be closed to keep Thee out.

O God, give us the power to follow after that which is good, bless all our undertakings and cause them to prosper in Thy glory. Let us not hold to any undertaking on which we dare not ask Thy blessing. O God, bless every member of this congregation, every member in every household. Allow us not to harbour in our hearts a jealous feeling or bitterness or anger toward any brother man. Now, as we pray this prayer, help us to resolve to forgive every feeling of ill-will and offence, and offer generous forgiveness to those who seek us.

O Holy Spirit of God, as we rise from these acts of devotion, let that mind be in us which was also in Christ Jesus. Amen.—R.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Bridge Anchored to the Rocks

Heb. 6:19. "Anchoring the soul to it safe and sure" (Moffatt).

When Telford was completing his great road, he was baffled by the problem of how to cross the Menai Straits, and he was daunted by it. Not far from Llangollen he saw a small suspension bridge which crossed a brawling torrent; and, noticing how its strain and stress were taken by the earth, he saw his way of solution. When the bridge which bears his name was completed he anchored it securely, not to something men made, but to the rocks which were already there when wild Britons had rowed over to Mona, warning the Druids that the dread legions were coming. So, as we look back, we see, in the short span of that unique Life which stayed the stress of earthly problems upon the Eternal Nature of God, the way we are ourselves bidden to accept for bridging our gulfs of trouble. Our foundation is in the known, abiding Love, and it is a free gift from on high.—*Harold S. Darby.*

Atmosphere of Christ's Affection

Phil. 1:8. "I yearn for you all with the affection of Christ Jesus himself."

There is a place in France which is famed for hunting. But here is one season when no hunting can be done. In the woods there grows a lily with a very strong and fragrant perfume. When it is in bloom the air is so full of fragrance, that the hounds cannot follow the scent. The affection of Christ was like that. It made such an atmosphere that the attraction of evil lost its power.—*Dr. James Reid in The British Weekly.*

Protecting Plymouth Rock

John 3:19. "Loved darkness rather than light, because their deeds were evil."

Plymouth Rock, cherished by Americans because of its significance in their national history, has become the prey of souvenir hunters. Visitors to the historic site have been gradually chipping it away, so that they might have bits to take home, until the existence of the rock itself is imperiled.

A canopy was erected over the rock by the American Association of Colonial Dames; and for a long time guards were patrolling the area continuously. But during the long-continued period of depression a policy of economy became necessary; and when this was inaugurated the guards were withdrawn. Vandals at once began their operations. As a result, the municipality at Plymouth has arranged to train electric lights on the rock continuously

during the night. It was felt that no vandal would carry on his destructive work when the spotlight is thrown upon him.

Brains

II Chron. 9:1. "To prove . . . with hard questions."

If it's brains you're looking for, I've just heard of one you'll be bound to respect. Out in Omaha, Nebraska, the officials who hire men for the Farm Credit Bureau have one of those highly scientific intelligence tests to which every candidate is subjected. Up to a few days ago, these tests included a couple of catch questions—the kind that couldn't be answered. You proved you had brains by not trying to answer them. Well, all went according to plan until a young University of Iowa graduate turned up for the exams. He was asked the two questions—and to the horror of the scientists he answered both of them. Here they are, with his answers.

"How long," read the questions, "is a piece of string?"

"A piece of string," said the bright boy from Iowa, "is twice as long as the distance between its center and either end." Think over that one.

"How far," read the second question, "can a dog run into the woods?"

To which the young Iowan answered: "A dog can run only half way into the woods. After that he's running out of the woods."

The joke was on the scientists. But that's only half the joke. For the test contained another question: one of the kind that you'd get away with in New York, but not in Omaha. Here it is: "If A gave a mortgage on a mule to B and the mule had a colt, who would own the colt?" And for that one the bright boy's answer was: "A mule can't have a colt." Needless to say—he got the job.—*Stanley High in The Christian Herald.*

Opposed to Profanity

Ex. 20:7. "Thou shalt not take the name of the Lord thy God in vain."

William H. Ridgway of Coatesville, Pa., gave this experience in *The Sunday School Times*:

In the years gone by our company has advertised considerably in the trade papers. Our copy has been different. Our slogan has been "Hook 'er to the Biler," and in many quarters Yours Truly is known as "Old Hook 'er to the Biler," and "Old Hook'er," for short. We naturally are vigorously solicited by all the other trade papers. One fellow in Cleveland sent us copies of his publications and solicited us over and over to take a page. He finally wrote, "I

cannot understand why I cannot get a share of your business for our splendid medium. Pray tell me why." To this I replied, "Yes, I'll tell you why. You begin your magazine with wise cracks. The very first line was this: 'A man with a grouch is a — fool.' Now it so happens that almost every prosperous concern in this country is headed by a Christian or a godly man, like as not a church officer, Presbyterian elder, Methodist steward, Baptist deacon, Episcopal vestryman, Quaker trustee, or some other. *I can't afford to enter a man's office with a cuss word on my lips.* This is why I have no use for your kind of magazine."

One Right Behind Another

Gen. 13:21. "And the Lord went before them by day in a pillar of cloud, to lead them the way."

Some years ago the editor of a popular publication had an inspiration. He made up a list of men and women distinguished in art, religion, literature, commerce, politics and other lines, and to each he sent a telegram containing this question: "If you had but 48 hours to live, how would you spend them?" his purpose being to embody the replies in a symposium in a subsequent issue of his periodical.

Among those who received copies of the inquiry was a writer. He thought the proposition over a spell, and then by wire, collect, sent back this answer:

"One at a time."—*Irvin Cobb.*

Need of a Sensitive Church

Psa. 60:2. "Thou hast made the earth to tremble."

A sensitive church will be responsive to the life of the entire world, affirmed Bishop Edwin F. Lee, of Singapore, as he gave the following illustrations:

"Some time ago it was my privilege to visit the scientific station on one of the mountains of the Philippines. We were up five thousand feet. I found there a seismograph placed on a solid foundation that went down deep into the earth. This delicate instrument, with its almost human hand guiding the pencil, draws a comparatively straight line across the paper when the earth is steady. When there is a disturbance there is a waving line, and when there is a pronounced disturbance the lines are sharply indicated up and down, which show that an earthquake has shaken a portion of the earth. Some of the records indicated a disturbance in the Sunda Sea to the West of Java, near Krakatoa, another indicated a disturbance in Japan, while still another showed that the earth was atremble in the Andes region clear across the seas in South America."

Results Understood When Cause is Known

Psa. 95:4. "In his hand are the deep places of the earth." Psa. 95:5. "The sea is his."

There is a shelf down below the sea South of the Sulu archipelago which the coast and geodetic survey has found indicates a sharp drop. The water in this section is very disturbed and small boats navigate with great difficulty. To one sailing the surface there is no indication as to the cause of this, but underneath it is clearly revealed.

This illustration was given by Bishop Edwin F. Lee, who said: "When one knows the cause, the result is understood."

Blind Matheson Saw More Sunshine Than Shadow

Ezek. 3:15. "And I sat where they sat."

"Have I not been with you for thirteen years in sunshine and in shadow?—and the sunshine has been more than the shadow." Thus spoke Dr. George Matheson, the blind preacher and the author of the hymn, "O Love That Will Not Let Me Go." The occasion was the close of his ministry at St. Bernard's Church, Edinburgh, and when he was tendered a great farewell in the Freemasons' Hall of the city on November 17, 1899. Matheson was then fifty-seven years of age, and he lived until August, 1906, but did not accept another pastorate. His closing days were mainly devoted to writing. His farewell address was said to be of the most remarkable to which the people had ever listened. Said the speaker:

"... I have been with you in your Canas, in your Nains, in your Bethanys. The cord between us has been an unbroken cord, and it is still undissolved ..."

April

Song of Sol. 2:12. "The flowers appear on the earth; the time of the singing birds is come."

Our resolutions can not vie with April, for April is the wonder month of spring. And old loves live again beneath the lilacs, and hearts that mourned awake once more and sing. There is a vividness about the skyline; there is a vital urge in waking trees. There is a call in every winding river. There is an invitation on each breeze.

When meadows are a velvet spreading carpet, when woodlands hint of hidden loveliness—when perfume is a part of every minute, and orchards are a visual caress—then it is time to make a resolution, one that involves desire to be gay. To live with beauty through the shining hours, to drain the melody from every day.

Youth is so fleet—and life itself is fleeting. Thus God—whose Hand has given us this earth—is glad to have us thrill to sound and color, is glad to lend us poetry and mirth. And we who walk through April lanes unseeing—and we who frown above a garden place—are answering God's bounty very strangely, are in a way unconscious of His grace!—*Margaret E. Sangster.*

CHURCH AND SOCIETY

J. PHELAN, D.D.

Luke 15:10. "Joy in the presence of the angels over one sinner that repenteth."

Jonathan Edwards, the prince of thoughtful preachers of his day is credited with saying that "the joy of the saints in heaven is greatly augmented by the misery of the sinners in hell." Today, Christendom says: "Not so." But if we had lived in his day, we probably would have among the first as Christians—to subscribe to this now discredited belief. Just so, a few of us have outgrown slavery, heresies, child labor and war. With "Rooms for Rent" in every block, there is still room for improvement.

Peter 1:10. "Of which salvation the prophets have inquired and searched diligently."

Geographical location and climatic temperature are not the only factors which explain progress. South America was colonized by men in *search of gold*—North America by men in search of God. The search is still on. The greatest discovery and by the Greatest Discoverer in the World was when "the Son of Man came to seek and to save that which was lost."

Matt. 3:12. "Whose fan is in his hand, and he will thoroughly purge his floor."

A question in Qualitative Christianity! The Survey and book called "Re-Thinking Missions" caused a severe pain to many who were at ease in Zion" or Fairyland. Would a similar research in "Re-Thinking Organized Religion" in America, and covering the past three decades produce a stroke of apoplexy? We don't know, but we might suggest one possible interesting chapter, namely, "Church Diplomacy, or the Art and Power of Centralized Control."

Ps. 40:5. "Many, O Lord my God, are thy wonderful works."

Of the millions of discoveries and inventions made by man there are only *three* that are packed with revolutionary force: The discovery of the solar system and of the earth's revolution around the sun, by Galileo and Copernicus in the 17th century; the discovery of evolution by Darwin and others in the 19th century; the increased knowledge of the HUMAN SOUL in our own day.

I Sam. 18:29. "And the king said, Is the young man Absalom safe?"

Jazz waves, war waves and crime waves have nearly made a wreck of all of us. Why then pick on modern youth? Of course, many are "mystical," "pantheistic," "disorganized" and "too rash," "impulsive," "disconnected" and "irrational" to be taken seriously—but not all. There are more kinds of youth than the well-known "57 varieties." But they can't take away youth's loyalties and enthusiasms entirely. Their "impetuosity" often has marked merit.

Be not deceived! A Christian Society does not kill off each year, nearly 6000 Tuberculosis Victims; over 30,000 Auto Victims; and 500,000 or more scared and scarred Life Victims. With a human sacrifice of nearly 17,000 mothers in child-birth each year—we may still carry the *trade-mark*, but we have much to learn of the supreme worth of the individual as taught by Christ.

A Christian Society will not give a *maximum* emphasis to *minor* moralities and a *minimum* notice to *major* sins. We must have a larger place for the development and application of PROTECTIVE and PREVENTIVE measures, rather than a resort to traditional so-called CURATIVE and REMEDIAL agencies. In so doing, we shall not only curtail excessive overhead, but check the growth of the physical or moral disease *before* it even starts.

We sing in hearty unison: "Throw out the Life-line"—even the rafters ring.

But why not put a greater thickness on the ship's keel, place a more competent crew and officers aboard? Perhaps the needle of the ship's compass also need rechecking. Well-ordered lives seldom need "*life-lines*" and "*bread-lines*." Let's find out just *where* we are going, and our likelihood of arriving *before* we start. Of course, we shall need POISE and a WORKING PHILOSOPHY for our journey—that's religion.

The Human Scenario! Six stages of growth from savagery: Improvement in the means of subsistence; growth of political and social institutions; development of language and literature; classifying of thought in philosophy and science; evolution in art and culture; establishing systems of religion and morality. A sure-cure for *race prejudice* is to know the contributions of other nations besides one's own. The Romans, Greeks, Jews and other peoples of Europe, Asia and Africa existed long *before* we even blew our whistle. "And God hath made of one blood all nations of men to dwell upon the earth." "Keep humble."

BOOK REVIEWS

THE PARADOXES OF JESUS

By Ralph W. Sockman, Ph. D., D. D., Pastor of Christ Church (Methodist Episcopal) in the City of New York. Abingdon. 264 pp. \$2.00.

The book grew, largely, out of Dr. Sockman's lectures given recently at Yale University on the Kent Shaffer Memorial Foundation. The paradoxes of Jesus, challenge one's ability to find their hidden but inspiring meaning. They include The Simple Gospel; The Evaders of Unavoidable; The Reasons for the Unreasonable; The Conservative Revolutionary; The Good Tempter; The Tolerant Dictator; The Strict Liberator; The Lifting Yoke; The Meek Master; The Independent Co-operator; The Unselfish Profit Motive; The Mammon of Righteousness; The Prudence in Providence; The Trustful Fear; The Loving Enemies; The Peaceful Sword; and The Winning Losers (A) Finding by Losing (B) Who Save by Spending (C) Who Live by Dying. Sockman reveals the deep, hidden treasure of Jesus' Paradoxes.

Dr. Sockman interprets the paradoxes so clearly and inspiringly that all who accept their glorious meaning will become "life-changers," in the deepest meaning. This book is fresh, inspiring to all who seek the Jesus' Way of Life, in his paradoxes.

THE EXPERIMENTAL LOGIC OF JESUS

By Ralph Waldo Emerson, Professor of Philosophy and the Philosophy of Religion, Phillips University, Enid, Okla. Revell. 452 pp. \$3.00.

This is the work of a genuine thinker who seeks to relate the life of Jesus to his teaching in the Gospels. He does not reject the traditional explanation of Jesus' teaching, but seeks to discover what that teaching is, in the light of the Gospel and of Christianity. It combines a new view of Jesus as the world's Supreme leader in thought and spirituality, and as the Messiah of our age. It is not too much to say of this book that it reveals a new, emergent Christianity. This is a book for thinkers.

Part one of this book deals with, The Presuppositions of Jesus! Experience and Faith; The Basis of Jesus' Presuppositions; God the Father and Jesus' Relation to Him; Man and His World; Man as Moral and Free; and, Man as Morally Teachable. Part two, discusses Jesus' Procedure and Teaching-devices; The Logic of Jesus; Theory; The Role of Language; The Laboratory of the Kindergarten; The Developing Laboratory of Human Life and Society; Foretelling Prophecy; Golgotha; Eternal Life; and the Judgment. Part three: Jesus' Program for Christians; Believing, Doing and Knowing; The Comforter; The Manual of the Second Laboratory; The Task: Its Relation to Rival Religions; The Task: Its Relation to Politics and Statecraft; The Task: Its Relation to Trade and Industry; and Truth and Freedom in Process.

TRENDS OF CHRISTIAN THINKING

By Charles S. Macfarland, D. D., General Secretary Emeritus, The Federal Council of the Churches of Christ in America. Revell. 207 pp. \$1.50.

This is the second volume on this topic by Dr. Macfarland. The author has given the gist of about two hundred and seventy-five significant volumes, and, in some instances, has given his own "reactions" to them.

In his closing chapter, he reviews some thirty-six books which indicate the main currents of Christian thinking. This volume, will be found invaluable to studious ministers who wish to know what are the "present trends" of Christian thinking."

WE ARE ABLE

By Luther A. Weigle, Sterling Professor of Religion, Education in Yale University, and Dean of the Divinity School. Harpers. 98 pp. \$1.00.

More than a thousand ministers have been trained in his classes. He has a message for our times. This is the fifty-first volume in Harpers Pulpit Series. Dea Weigle's sermon titles in this book are: "Imagination and Objectivity of Mind," "But If Not," "The Jonah-Motive in Modern Life," "Be Not Anxious," "Prayer a Fellowship," "Love Your Enemies," "Taking the Kingdom by Violence," "The Gospel for a Day of Disillusion," "We Are Able," and "The Realism of Jesus."

THE ART OF LIVING

By Norman Vincent Peale, D. D., Minister of Marble Collegiate Church, New York City. Abingdon. 144 pp. \$1.00.

Dr. Peale has a helpful message for all on how to develop personality, to conquer moral weakness, and to be rid of worry and fear. Dr. Peale speaks the language of the common people and helps them to understand themselves and the Gospel of Christ. He teaches the workable technique of spiritual power. His topics in this volume are: Meet Yourself, How to Banish Worry, Taking Time to Live, How to Have Peace of Mind, the Discovering of Happiness, The Escape from Fear, The Technique of Spiritual Power, How to Live in a Time Like This, Christ's Healing Power, and "Why Not Trust God?"

MAKING A GO OF MARRIAGE

By Elmer E. Ferris. Revell. 252 pp. \$1.50.

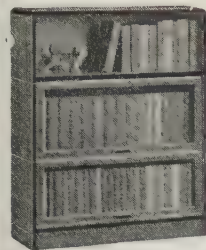
Written in colloquial language this book serves as a warning, against the wide prevalence of divorce; and gives sound counsel on how to achieve and maintain happy and successful marriage. The author has had wide and very useful career as teacher, minister, lawyer and business man. He has counselled hundreds of young people on how to make a "go" of marriage. He keeps in close touch with the younger generation, and gives them sound counsel on the everyday problems and opportunities of marriage, and on how to build up happy family life. This book deals sensibly with important aspects of marriage. A splendid book for ministers to give to young married couples.

THE LIFE OF EDWARDS AMASA PARK, S. T. D. LL.D., ABBOT PROFESSOR, ANDOVER THEOLOGICAL SEMINARY.

By Frank Hugh Foster, Ph. D., S. T. D., Emeritus Professor of Church History, Oberlin Graduate School of Theology. Foreword by Walter Marshall Horton. Revell. 275 pp. \$2.75.

Dr. Foster has written a stimulating biography of Park, who in his day was the greatest preacher of New England. Some of his sermons were masterpieces. As a teacher, he was a stirrer up of the minds of his pupils.

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y B. Harvie Branscomb, M. A., Ph. D., Professor of New Testament, Duke University. Harper. 314 pp. \$3.50.

This volume belongs to The Moffatt New Testament commentary, a series based on Moffatt's New Translation of the New Testament. These treatments are written as far as possible for "The Greekless," but are based upon first-hand study of the Greek original. In many respects, clearness of style, arrangement of material, skill of exposition, the present book is a valuable one. The scholarship is adequate and the text very readable. Many hard places are ingeniously analyzed, and interesting solutions offered. Devoted study and mastery of the material are everywhere manifest. Yet one somehow left with the impression that the heart of the matter has not been reached. Everything is so cool, so reasonable, so objective. Bengel's dictum that it is the heart that makes the theologian cannot have impressed

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this commentator. One wonders, moreover, whether a Christ who can be so competently taken apart, analyzed, appraised by any contemporary scholar, can be much of a Christ after all. His prodigious influence in history is left without adequate explanation. Certainly He has no likeness to the Eternal Word, in Whom the Church has ever believed, but Whom this volume does not profess to believe in. The supernatural, a category which this commentator would doubtless regard as unscientific and outmoded, is everywhere explained away. One quotation must suffice to show the point of view, which is merely a repristination of 18th century bald rationalism; speaking of the healing miracles of Jesus, the author says, "When one remembers the deep impression which Jesus made upon all who came in contact with Him, foes as well as friends, one has little inclination to doubt that mental and even bodily effects could have been produced by His words and personal influence. This, of course, was not the way in which these experiences were explained by the first Christians. To them they were proofs of His supernatural power, and the accounts were accepted and retold in an uncritical spirit. The cycle of stories of healings became a major item in the Christian apologetic." One lays down this book with sorrow that good gifts and hard work have been expended for such meager results.—P. H. R.

THE TEXT OF THE MAJOR FESTIVALS OF THE MENOLOGION IN THE GREEK GOSPEL LECTIONARY.

By Morgan Ward Redus. *Studies in the Lectionary Text of the Greek New Testament. Volume II. Number 2.* The University of Chicago Press. 34 pp. 25 cents.

These studies which are being conducted under the direction of Professors E. C. Colwell and D. W. Ridder of the Department of New Testament and Early Christian Literature of the Divinity School of the University of Chicago will be of interest to such readers of the "Expositor" as are able to follow them into the technical but important minutiae of textual criticism. The text consists of a selection of Scripture passages relating to the days in the Church year dedicated to the Lord, the Theotokos (God-Bearer, i.e., the Virgin Mary), and numerous saints. The subjects of investigation is the character of the readings found in these lections for the greater festivals, their classification, the groupings, families and MSS. with which they agree. Both the processes and results of these highly technical studies in a little developed field can be appreciated only by those who have had a long apprenticeship in this sort of research, yet we can be grateful for the skilled and patient scholars whose labors in this field have often yielded results of unexpected value and real importance.

—P. H. R.

MID-WEEK SERVICES

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Out-door meetings for many congregations continue through August.

Benediction.

I. The Value of Play

Song, "He's My Friend."

Responsive reading, Psalm 148.

Song, "When Love Shines In."

Prayer, that we may develop "in favor with God and men."

Song, "Brighten the Corner Where You Are."

Round-table or open forum, using the following or similar questions:

1. What is play?
2. Why is play necessary?
3. When is one old enough to leave off playing?
4. When is play wrong?
5. What kinds of play are always wrong?
6. What is constructive play?
7. What is the meaning of "fair play?"

How may we teach this ideal?

8. What is basically wrong when people grow angry at play?

9. How may we overcome the tendency to grow angry in playing?

10. How can we get the shy, difficult people to take part in play?

11. Name five profitable forms of recreation.

Song, "It's Just Like His Great Love."

II. Beloved Books

Song, "Standing on the Promises."

"Wonderful Words of Life."

"Tell Me the Story of Jesus."

Three readings about Books, by three people:

1. Ps. 19:7-11.

2. Neh. 8:1-3.

3. Rev. 20:11-15.

Hymn, "I Love to Tell the Story."

Prayer.

General participation, ask everyone who will to tell of a book which has helped him morally or spiritually, or which has in some fashion inspired him to do better.

Hymn, "There's a Dear and Precious Book."

Talk, "Great Books You Ought to Read," by a qualified book-lover.

Talk, "The book of Books."

Song, "Is My Name Written There?"

Benediction.

III. A Meeting by the Waterside

Song, "Shall We Gather at the River?"

Bible reading, Psalm 1, (while a violin plays softly, "Trees," by Joyce Kilmer).

Prayer.

Hymn, "On Jordan's Stormy Banks I Stand."

Stories about Bible Rivers, by people who have studied,

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Song, "Beautiful Valley of Eden" or stanza.
2. The healing of Naaman, II Kings 5:9-11.
Song, "There Is a Fountain Filled with Blood."
3. The Lord Jesus at the Jordan, Mark 3:13-17.
Song, "What Can Wash Away My Sin" (Nothing but the Blood of Jesus).
Two orchestral or instrumental selections: "Flow Gently, Sweet Afton," and Nevins' "Gondoliers," from "A Day in Venice."
4. The river of life, Rev. 22:1-2.
Song, "Master, the Tempest Is Raging."
Quartette, "Drifting Down."
Benediction.

IV. Things That We Know Are in Heaven.

Chorus by Choir, "Hallelujah Chorus" by Handel.

Congregation, "No Night There."
General participation, in which each person is asked to tell which promise about heaven means most to him personally and why that promise seems most precious.

Songs to intersperse among the talks in the general participation,

"O That Will Be Glory."

"Beulah Land."

"The City of Dreams."

"My Saviour First of All."

"Where They Need No Sun."

Talk: Things we know will be in heaven—

1. A river.
 2. Trees with leaves.
 3. Fruit.
 4. Streets of gold.
 5. Walls and gates.
 6. Angels, the redeemed, elders.
 7. Books.
 8. Music, trumpets, harps, singing.
 9. A throne, God our Father, the Lord Jesus.
- Hymn, "We're Marching to Zion."

Talk: Things we know will not be in heaven—

1. Tears.
2. Death—conquered—is not there.
3. Night—no night.
4. No darkness.
5. No sun or moon.
6. No temple.
7. No sickness or pain.
8. No sea.
9. No sighing.
10. No end to all its joys.

Hymn, "Sweet By and By."

Bible reading, by a man, John 14:1-3.

Bible reading, in concert by the congregation, Rev. 21:18-27.

Song, "Jerusalem, the Golden."

Benediction.

Bulletin Board Slogans

Every deed is a seed in the field of life.
 Keep going—if the way is safe and the end
 od.
 The way to God is through the heart of man.
 Love thy seen neighbor, if thou wouldst
 ow thy unseen God.
 Loose tongues get into tight places.
 Honesty is the measuring rod for dishonesty.
 Spiritual suicide is rife about us.
 Worry is more exhausting than work.
 Truth does not need a defender.
 The Bible is the route book through life.
 Listless prayer does not avail much.
 Any good thing carried too far becomes
 icious.
 Anger and fire soon smother without fuel.
 Thought makes a man.
 Prayer is essential in all walks of life.
 Religion makes most of us uncomfortable.
 Prayer is a failure, if you do not feel God.
 Soil conservation might well be applied to
 en's souls.

Spirit of The Church

(Continued from page 373)

ll as to souls. She cannot, yea, she dare not, live
 of from human needs. She must serve "even as the
 n of Man came not to be ministered unto, but to min-
 er and to give his life a ransom for many."

Spirit of the Years, take these and put them into the
 urch, symbolizing the fact that for the church to live
 e must serve humanity. (Takes place at right on first
 el.)

Spirit of the Years: (Places articles.) Delight thyself
 in the Lord, And he will give thee the desires of
 y heart.

Herald: (Blows trumpet.) Behold, one overflowing
 th the joy of clean living, Behold, Recreation comes.

Recreation: Greetings, Spirit of the Years and every-
 e. Let us be glad for the thrill of life. God hath given
 bodies to keep in health and strength. Through the
 perience of the race man has learned the necessity for
 y to alternate with toil if we would keep healthy
 ysically and mentally. Today we live intensely.
 ere is a greater need for clean recreation that relaxes
 d recreates us physically and mentally. With a grow-
 ing machine age there is the coming of more leisure
 ne. The church cannot wisely say "don't" but rather
 e must say, "Come and enjoy the best and cleanest
 d finest." She must give serious thought to providing
 equate leadership in recreation in its varied forms,
 hletics, dramatics, and hobbies or leisure time activi-
 is that provide opportunities for creative expression.

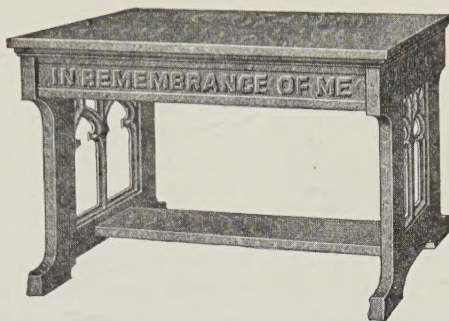
Spirit of the Years, place this volley ball and racquet
 the church indicative of the church's responsibility
 r recreation of the physical man through play and this
 ask as symbolizing the opportunity for expression of
 eat truths through drama in the church. (Takes place
 left on stage level.)

Spirit of the Years: (Places articles.) Present your
 dies unto God, as instruments of righteousness.

Herald: (Blows trumpet.) Hail, all Hail, Loyalty, we
 et thee.

Loyalty: Through the years it has been those who
 ere faithful and loyal to Divine Truth, and to the
 rvoices of the church, through times that were easy and
 nes that were hard that have advanced the Kingdom
 God. Rain or shine, cold or hot all have been alike to
 e Loyal. It has been the Loyal group who have kept
 e spiritual fires aglow, who have helped to keep the
 urch door always open for the preaching of the gospel
 d for moral and spiritual leadership in the community.
 e faithful laymen and women have made possible the

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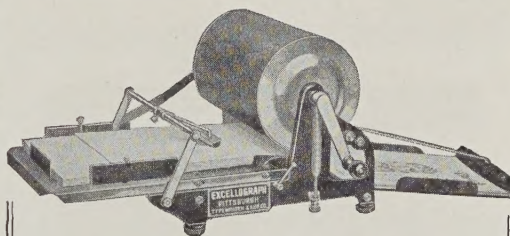
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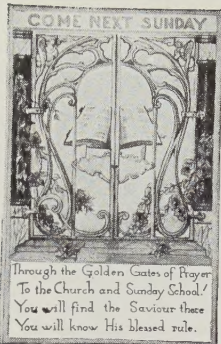
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Spirit of the Years, place my purse in the church symbolizing the fact that loyalty costs, and my glove, noting that the Church of God shall have my hand heart in loyal devotion. (Takes place on stage level right.)

Spirit of the Years: (Takes articles.) "Be thou faithful unto death and I will give thee a crown of life."

Herald: (Blows trumpet.) With eager eye and radiant face, Zeal comes.

Zeal: Our loyalty, our service and our love must not be half hearted, nor given grudgingly. God asks that we do be wholehearted and sincere. We cannot be zealous for ourselves and our family alone. We must seek the lost. It is our great privilege when we find our Saviour, go out and bring others to Him. Revivals are born when zealous souls are anxious to find and lead others unto the saving knowledge of Jesus Christ. The great Commission sends us to the ends of the earth with the message of salvation. Spirit of the Years, place this missionary paper in the church as a token of the zeal which the church must have to win men to her Lord and Saviour. (Takes place on stage level at left.)

Spirit of the Years: (Places article.) They that turn many to righteousness shall shine as the stars forever and forever. (Turns to audience and speaking distinctly and directly.) The church is more than a building of stones and mortar. It is more than a body of men and women, more than an organization of people of all ages and kinds, doing good deeds and having high moral and ethical standards. The church is a Spirit. (Loudly.) What has the Spirit of the Church to say?

Spirit of the Church: (A small child of good personality, who has all the time been sitting quietly in the little church speaks.) Let me out! Let me out!

Spirit of the Years: (Opens doors of little church and child steps out.) Come forth beautiful child of God. Spirit of the Church and speak to our hearts.

Spirit of the Church: I am the Spirit of YOU Church. I am what you make me. I represent the place where there should always be found: Salvation for the sinful; comfort for the sorrowing; help for the needy; the finest fellowship; hospitality for the stranger; friendship for those who wish it; and service for the Living Christ, with prayer and praise. (Lifts lighted torch high.) May this light so shine before all men that our Father may be exalted, and men may find their way to Him.

Choir sings triumphantly: Lead on O King Eternal. No. 278, or Are Ye Able? No. 268, or Jesus Thy Boundless Love to Me, No. 222.

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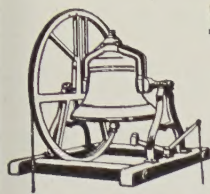
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